

preach a better sermon if he had a little money in his pocket. And so a few little responses might have cheered us up a little even tho the pocket-book be a thousand miles away. Well, after all, it is still time for responses. Glad, aren't you? I see you smiling as you say, "True I might have made a speech and told how nice it would be to sit under our own vine and fig tree in our nation's capital, etc., but now I shall do what is much better—respond with my written pledge, or possibly what is still better, produce a goodly offering of the cold cash itself, and dispatch it immediately to headquarters."

Yes, thank you for calling my attention to the fact that I had promised not to beg. It might seem a little like a hint tho it is a question whether it is strong enough to take properly.

But I must not forget to say another thing and disabuse the minds of some, perhaps of many. I've said it before in some of my "Echoes," but some may have failed to understand. I want to say that it is by no means favorable to my best interests financially to plead for the support of the Washington City Mission. According to present showings, from a financial point of view, it would be far better for me rather to pray for the entire abandonment of the mission. As Brother Cassel has well said, it is, to a great extent, a work of faith, and the kind of faith that costs something, too. But then faith itself doesn't pay rents and store bills.

Another thing: Suppose Brother Lyon should suddenly desert the work here in exchange for a field more inviting simply because he is now financially involved on account of the mission would not censure and blame be heaped upon his head from far and near? Most assuredly, and yet to labor on and on for an indefinite period of time without having the ordinary conveniences and accommodations with which to build up a work, (I now refer particularly to the great need of a church property) seems almost like foolishness, especially in view of the fact that our brotherhood is abundantly able to make the much needed purchase. Let me say then that in order to accomplish this, it is necessary for our entire brotherhood to feel a real interest in this work, just as real as if they lived in the shadow of the dome of the capitol. Listen! Do you know that it would really be to my personal interest financially, and the same may be said of the membership here, to let the work go, give it up and take it easy? But I am sure you would not sanction a course of that kind. None of us would feel that such should be done.

But my letter is already too lengthy and I must close for this time, but not until I say this: We are not one bit discouraged, notwithstanding we have to contend *mightily with adverse circumstances*. We are walking by faith, indeed we are, and not by sight. I firmly believe all will come out right. We must, David-like, learn to wait patiently and Paul-like, learn to be content in whatsoever

state we are. Praise the Lord for all his goodness and mercy! Pray for us.

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FOREIGN MISSIONS—Continued

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My third thought is God's Spirit. The revelation of God's plan and the manifestation of His power in fulfilling His promises does not seem to make any very marked impression without an individual touch of His spirit. The call of the prophet Isaiah seems to embody the process essential to effect the perception of God's plan, the recognition of His providences and obedience to His commandments.

Isaiah says, In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims; each one had six wings; with twain he covered his face; with twain he covered his feet; and with twain he did fly.

And one cried unto another and said, Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips and dwell in the midst of people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

Then flew one of the seraphims unto me, having a live coal of fire in his hand, which he had taken with the tongs from off the altar.

And he laid it upon my mouth, and said Lo, this has touched thy lips: and thine iniquity is taken away and thy sin purged.

Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I send me. Isa. 6:1-8.

True missionaries are not made by resolutions of conferences, but by the direct call of God. They must hear the voice of the seraphim, "Holy, holy, holy is the Lord of hosts, the whole earth is full of His glory." In another connection it is written, "Be ye holy for I am holy." The holiness and glory of the Lord must be recognized. Without holiness no man shall see the Lord. As long as men do not fully consider the holiness of God their own unholiness does not stand out in sufficient contrast to cause them to purify themselves. Holiness implies more than simple purity. It implies truthfulness, it implies that God cannot lie; that every command of God must be obeyed, and that every promised blessing will be realized by the faithful, and every predicted judgment visited upon the unfaithful. How few have this view of God's holiness! The *mamby-pamby* sentimentalism concerning God's love that is preached these days will cause the loss of many souls and keep professing Christians from obeying many of the commandments of the Lord, especially the one that

commands the preaching of the gospel to every creature.

Then again the *glory* of the Lord is not seen as a present fact. Men are wont to look into the future to see the glory of God; true, it will be revealed in greater effulgence thro progressive ages but there is much of it to be seen in this sin-cursed age by eyes that are really opened by the Spirit of God. Jesus declared that all power was given to Him in both heaven and earth. Where all the power of God is, and all the holiness of God there surely is also a large part of His glory. True it can not be seen by the natural eye, but it can by the eye of faith and this is pre-eminently a dispensation of faith, a dispensation in which faith is given as a gift. The soul that by faith sees the holiness and glory of God will have a message to tell that it cannot withhold, but must go to the uttermost parts of the earth to tell it, if not in person yet in substance and prayer.

Isaiah heard the voice of God and saw the house filled with smoke. Even the doorposts moved at the voice of God. It appears now as if some Christians were even more dead than door-posts because they do not even move when the voice of God speaks to them. Not so with the prophet. He says, "Woe is me! for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts." The vision of God's holiness, glory and power enabled Isaiah to see *himself* in his true light, and to see his people in their unclean, idolatrous condition. Men must first see God before they can see themselves in proper contrast. But it is not enough to *see* God simply, many get this far and stop there; many see their unworthiness, their undone condition, and the faithlessness of their day and generation, and are overwhelmed by their vision of the real state of affairs. Ah, it is not enough to *see* God, there must be the divine touch before godly consecration is made; there must be the live coal from off the altar. Isaiah says, "and he laid it upon my mouth." Just ponder the figure, just imagine the effect, the pain, the pang, it would produce to have a hot coal laid upon your mouth. Our friends who object to the theory of a second definite touch, or experience, or blessing had better try the experiment with a hot coal and see whether there is nothing definite or decided about it. Whenever the baptism of fire comes whether it be in regeneration, sanctification, or consecration it will be felt and will bring a response to God. When the prophet heard the voice of God saying, "Whom shall I send, and who will go for us" he exclaimed, "Here am I, send me."

The touch of the live coal took away the iniquity and purged the sin. Mark you it was not self-reformation, self-righteousness, self-improvement, good resolutions to be broken as often as made, but it was a definite, divine touch which did the cleansing and brought the response, "Here am I, send me."